

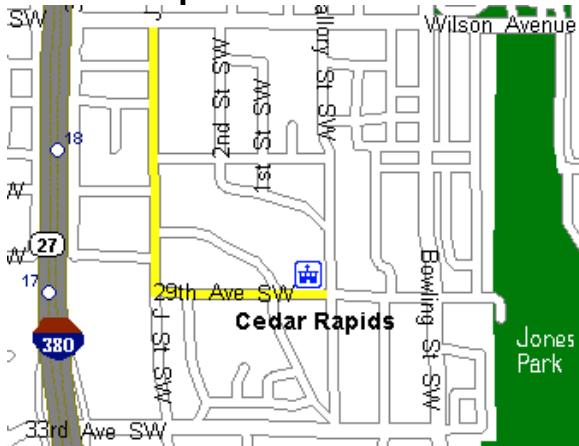


Hus Presbyterian Church

2808 Schaeffer Drive SW
Cedar Rapids, IA 52404

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Shining the light! *Matthew 5:16*

Hus Presbyterian Church

www.huschurch.org

Hus Happenings



RUMMAGE SALE

October 5th - 7th

Thursday, October 5th : 8 AM - 4 PM
Friday, October 6th : 8 AM - 4 PM
Saturday, October 7th : 8 AM - 12 PM



Hus Presbyterian Church presents...

Hus Racing League



**Do you want to be a race
car driver???**

Now's your chance!! Join the Hus Racing League (HRL)

The Next Race is October 14th.

This die-cast racing event is a fun, exciting, and intense family event that all will enjoy! Races start at 10 a.m., participants should arrive early to prepare. Races are held every second Saturday through November 2006.

So come, enjoy the excitement, enjoy the rush and just **HAVE FUN!**



Oct. 29th!



| <i>Sun</i> | <i>Mon</i> | <i>Tue</i> | <i>Wed</i> | <i>Thu</i> | <i>Fri</i> | <i>Sat</i> |
|--|---|--|---|---|---|---|
| 1 Worship Service - 9:30 AM Sunday school - 11 AM Confirmation - 2PM Youth serving at 1 st Presbyterian Church for Sunday Evening Meal 4 - 6 PM | 2 Youth Ministry Prayer - 7 PM | 3 Quilters - 8:30AM Bible Study - 1:30 PM SW Area Neighbors meeting - 6:30 PM at Wilson School Trustee's Meeting - 7 PM | 4 H.S. Bible Study at Marion HS - 7:30 AM Rummage Sale Set Up- ?time Youth Group Movie Night - 5:15 PM Meal- 5:15 PM Choir - 6:45 PM Worship Team - 8 PM | 5 Rummage Sale- 8AM - 4PM H.S. Bible Study at Panera Bread - 5:30 PM The Spirit Family Skate Night - 6:30 - 8:30 PM | 6 Rummage Sale- 8AM - 4PM | 7 Rummage Sale- 8AM - 12PM |
| 8 Worship Service - 9:30 AM Sunday school - 11 AM | 9 Youth Ministry Prayer - 7 PM | 10 Quilters - 8:30AM Bible Study - 1:30 PM | 11 H.S. Bible Study at Marion HS - 7:30 A M Meal- 5:15 PM Youth Group - 5:45 PM Choir - 6:45 PM Worship Team - 8 PM | 12 Prayer Warriors - 12:30 PM H.S. Bible Study at Panera Bread - 5:30 PM Women's Bible Study at the Page's -7PM | 13 | 14 Hus Racing League - 9:30 AM register 10 AM races begin |
| 15 Worship Service - 9:30 AM Sunday school - 11 AM Confirmation - 2PM | 16 Youth Ministry Prayer - 7 PM | 17 Quilters - 8:30AM Bible Study - 1:30 PM Session Meeting- 7PM | 18 H.S. Bible Study at Marion HS - 7:30 A M Meal- 5:15 PM Youth Group - 5:45 PM Choir - 6:45 PM Worship Team - 8 PM | 19 Prayer Warriors - 12:30 PM H.S. Bible Study at Panera Bread - 5:30 PM Women's Bible Study at the Page's -7PM | 20 | 21 Drama & Dance Ministry Workshops - The Drama of the Word 9 - 11:30 AM The Dance of the Spirit 1:30 - 4 PM at Kenwood Park Presbyterian Church |
| 22 Worship Service - 9:30 AM Sunday school - 11 AM | 23 Youth Ministry Prayer - 7 PM | 24 Men's Breakfast- 7:30AM Quilters - 8:30AM Bible Study - 1:30 PM | 25 H.S. Bible Study at Marion HS - 7:30 A M Meal- 5:15 PM Youth Group - 5:45 PM Choir - 6:45 PM Worship Team - 8 PM | 26 Lunch bunch - 11:30 AM H.S. Bible Study at Panera Bread - 5:30 PM Women's Bible Study at the Page's -7PM | 27 Fall Youth Retreat at Camp Wyoming | 28 Fall Youth Retreat at Camp Wyoming |
| 29 Fall Youth Retreat at Camp Wyoming Worship Service - 9:30 AM Sunday school - 11 AM Confirmation - 2PM  | 30 Youth Ministry Prayer - 7 PM | 31 Quilters - 8:30AM Bible Study - 1:30 PM | | | | |



WHAT'S A CHARISMATIC AND IS IT CATCHING?

Recently there has been some discussion in various circles of Hus Church regarding our practice of partnering in mission with many different churches throughout Cedar Rapids. One of the recurring questions has to do with our associating with congregations that are known for emphasizing the Holy Spirit and the gifts of the Spirit, particularly the gift of tongues (or speaking in another language without having to learn that language). These churches are many times called Pentecostal or charismatic. I haven't heard any objections to working with such churches, but there seems to be a desire to understand them better.

According to Scripture and most Christian traditions, all Christians are "charismatic" and all Christians have experienced "manifestations of the Spirit." All Christians have received the Holy Spirit into their lives, which really means we ourselves are immersed in the life of God who is Father, Son, and Holy Spirit. (This is the idea in baptism, and is why the Trinitarian language is so crucial when this sacrament takes place.) Plus, every Christian who is truly living and growing as a disciple of Jesus Christ will experience a "manifestation" of the Spirit that is primarily for the benefit of other disciples rather than just themselves. Let's get scriptural to make these points clear.

The Apostle Paul states with no equivocation in his first letter to the Corinthians that "...we were all baptized by one Spirit into one body --- whether Jews or Greeks, slave or free --- and we were all give one Spirit to drink." (I Corinthians 12:13) This makes all Christians "charismatic" in the sense that it is our life in the Spirit that makes us one in Christ and fills us to overflowing with the life of God. The Spirit immerses us into the life of God, which then is "manifested" in our being "gifted" (the idea of the Greek word *charis*) in a way that is a blessing and benefit for the Body of Christ in continuing the mission work of Jesus.

The continuing ministry of Jesus in His people, His Body, consists of three primary expressions of the Spirit's power. Each of these is a sign of God's Reign breaking into and reclaiming this fallen world of sin and death. One is preaching, which is the proclamation of Jesus and His Gospel in ways that are understood in each culture and generation. The second is teaching, which is the equipping and discipling work of the church. The third is signs, miracles, and wonders, which is the healing work of the church. Luke writes his Acts of the Apostles to record evidences of Christ's continuing presence in the life and ministry of the church.

This is why Paul is so adamant in stating that every follower of Jesus is given a "gift" to demonstrate the continuing ministry of Christ in this world. "Now to each one the manifestation of the Spirit is given for the common good.... All these are the work of one and the same Spirit, and he gives them to each one, just as he determines." (I Corinthians 12:7, 11) Every Christian is supernaturally gifted by the Spirit in a way that serves to benefit the church in doing Christ's mission, and every Christian demonstrates through the exercise of their giftedness that the Risen Lord is indeed present and active in this world.

However, in today's church the term "charismatic" usually denotes Christians who place a special emphasis on the work of the Holy Spirit. The gift of tongues is associated a lot with this emphasis, though tongues, as a required evidence of the Spirit, is an old line Pentecostal teaching rather than a central tenet of the contemporary "charismatic movement." I don't really think the term "movement" really applies anymore, since through the charismatic groups the work of the Holy Spirit has been reclaimed throughout evangelical Christianity. (The Roman and Orthodox traditions never really lost it.)

In today's church, serving with people and groups who are described as "charismatic" is an inevitability in doing ministry. It seems to me (and "charismatic" leaders have stated this about themselves as well) that the traditional Pentecostal/charismatic groups have matured in their use of Scripture for understanding the work of the Spirit. The Assemblies of God, Foursquare Gospel, and Churches of God in Christ all emphasize the biblical maxim that "manifestations of the Spirit" must be for the common good of the church's ministry of demonstrating the power

and presence of Christ. As Larry Sohn of First Assembly of God says regarding the phenomenon of being "slain in the Spirit," "It isn't what happens when you fall on the floor that matters. It's what you do when you rise up and face the world." Francis Frangipane, lead pastor at River of Life Church and an advisor in our visioning process, points out that the most important manifestation of the Spirit is not speaking in tongues or performing healings, but becoming a Christ-like person whose life bears the "fruits of the Spirit," such as love, joy, and peace.

I personally have experienced the manifestation of God's Spirit in many ways, primarily in my giftedness as a preacher and teacher who awakens others to the adventure and excitement of following Jesus. To see people respond and discover the call of God in their lives is exhilarating to me. I have never spoken in tongues, but I have had the Spirit speak to me in visions when I particularly needed encouragement and hope. These make for interesting stories, but in each case God was enabling me or preparing me to be faithful in a challenging situation. Recently, in the Grand Canyon, God revealed to me more clearly than ever before my abject sinfulness and incapability to seek God in my own strength. This wasn't through voices or visions, but through the use of the geophysical characteristics of the Canyon in the light of the Scriptures I was meditating on (and this includes one incredible lightning storm incident).

Every church (except Hus Church as far as I know) I have ministered in has had very trustworthy people who humbly say they have had a vision of Christ. (One I really liked was an older woman in New York who saw Jesus walking toward her across the water as the sun was rising over Lake Owasco.) We have some in our congregation who speak in tongues as a prayer language. Several of our members have had special experiences of God's presence in worship, including seeing and hearing angels. There are the various miraculous events our congregation has experienced in the last couple of years and are listed on the Wall of Miracles in the upstairs hallway. These events are partly associated with two of our members who have the gift of miracles and one who has the gift of healing. So we've become somewhat accustomed to amazing miracles happening around the ministry of Hus Presbyterian Church.

This, I believe, is one way God speaks to His people when the Word and the Spirit are allowed to form the community according to God's desires. The principle, that Word and Spirit must be together, is critical in understanding the various manifestations of the Spirit; otherwise churches can become so focused on the spectacular that they even begin to "tempt" God, such as when Satan dared Jesus to throw himself down from the Temple to gain people's allegiance. Dietrich Bonhoeffer's warning in his book, *Life Together*, is to be heeded.

It is, therefore, not good for us to take too seriously the many untoward experiences we have with ourselves in meditation. It is here that our old vanity and our illicit claims upon God may creep in by a pious detour, as if it were our right to have nothing but elevating and fruitful experiences, and as if the discovery of our own inner poverty were quite below our dignity.

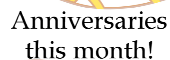
Again, this isn't about elevating the importance of dramatic or spectacular events associated with the Holy Spirit, but affirming the greatest manifestation of all: the risen Christ being active and present to heal, teach, and preach through His people who are His Body in this world. His mission continues through us. The Spirit only acts in concert with the Word, for the Spirit is not seeking the attention and glory for Himself, but for Christ. And the Word reveals to us the Spirit, for the Word becomes active and real in this world through the power of the Spirit. According to Jesus and the Scriptures, this is to be the normal way of being and doing what we so unassumingly call "church."

In Christ's Peace,

Will



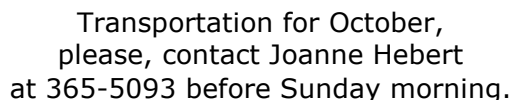
- ## Birthdays



| | | |
|----|----------------------|----|
| 2 | M/M Steve Snyder | 7 |
| 6 | M/M Donald Zahradnik | 38 |
| 9 | M/M Francis Carnahan | 69 |
| 13 | M/M Malcolm Klopp | 47 |
| 21 | M/M Mike Cranston | 11 |
| 22 | M/M Randy Benesh | 23 |
| 23 | M/M Paul Jerabek | 51 |
| 31 | M/M Chuck Neidl | 19 |



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Forgiveness is necessary if we are to fully follow the teaching of Christ. But how many times should we forgive another who often offends us? Peter asked Jesus if we should forgive as many as “seven times?” (Matthew 18:21). Peter probably felt that forgiving seven times would be more than generous. But Jesus had another idea. According to Jesus, how many times should we forgive?

- A. Seventy
B. Seventy times seven
C. Seven hundred
D. Seventy-seven

The correct answer is found in Matthew 18:22

One Man's Life

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years was an itinerant preacher. He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled more than two hundred miles from the place where He was born. He never did one of those things that usually accompany greatness. He had no credentials but himself....

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed on a cross between two thieves. While he was dying his executors gambled for the only piece of property he had on earth - His coat. When he was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen long centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, all the navies that ever were built, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.

--Anonymous

Autumn of discontent: Churches, presbyteries debate property, ordination options

Leslie Scanlon, *Outlook* national reporter

09/25/2006

Over and over again, people say this: it will all get sorted out in the courts.

But in the meanwhile, people are laying the foundations now for what's to come – and this hasn't exactly been a time of peace and happiness in the Presbyterian Church (U.S.A.). Reports are popping up all over the country of presbyteries and sessions marking their positions, getting ready, taking first steps.

Some congregations that want to leave the denomination – most prominently, Kirk of the Hills in Tulsa – are testing the question of whether churches can leave and take their property with them.

The PC(USA)'s stated clerk, Clifton Kirkpatrick, has sent a letter to presbytery stated clerks raising concerns about some of what he sees happening – and warning that some proposals being considered could violate either the denomination's constitution or authoritative interpretations of the constitution that the General Assembly has approved.

Peggy Hedden, chairman of the Presbyterian Lay Committee, has responded by accusing the denomination's leadership of being in a "take-no-prisoners attitude" and of trying to threaten and intimidate those who disagree with recent General Assembly actions.

That's not all.

Some presbyteries have responded to the controversial report of the Theological Task Force on the Peace, Unity, and Purity of the PC(USA) by passing resolutions which say, in one form or another, that no exceptions will be granted to allow the ordination of sexually-active gays and lesbians.

In June, the assembly approved an authoritative interpretation that would allow a candidate for ordination or installation to declare a "scruple," an objection based on conscience to the denomination's ordination standards. And the presbytery or session involved would decide whether that exception could be permitted or whether it was so significant as to violate an "essential" of Reformed faith or polity.

But some presbyteries aren't waiting for any candidates to emerge with their scruples. They're passing resolutions in advance – for example, Nevada presbytery voted Sept. 20 to say that any departure from the PC(USA)'s ordination standards would preclude a candidate from being ordained or installed there.

Central Florida presbytery, meeting Sept. 11-12, passed a resolution saying it won't recognize as valid any ordinations or installations involving deviations from the ordination standards.

There's also been a buzz in some circles over what The Layman is dubbing "The Louisville Papers" – private memos written by lawyers on the PC(USA)'s national staff regarding how presbyteries should respond to congregations that try to leave the denomination with their property.

And another disciplinary case has been filed, this time in Pittsburgh presbytery, involving a minister, Janet Edwards, who conducted a same-sex union ceremony for a lesbian couple in June 2005. Edwards is a parish associate at the Community of Reconciliation, an interdenominational congregation.

The complaint against Edwards was filed Sept. 12 by an investigating committee the presbytery had appointed to look into the situation.

So it's a time of more contention in the PC(USA) – of mistrust, of passion and anger, of a deep desire for something better. Some presbyteries are turning to prayer and are asking Presbyterians – no matter how divided they may be – to stick together in the hard but faithful work of trying to detect where God may be leading the denomination.

And what does it all add up to?

"It's very uncertain how it's going to shake out," Hedden said in an interview.

Kirkpatrick is providing his interpretations, but "that's of course all his opinion," she said. "Presbyteries are entitled to their own opinions as well. It's going to be some time before anything authoritative is decided."

Who owns the property?

As congregations discuss what to do next – whether to stay in the PC(USA) or to leave – a piece of that conversation inevitably revolves around whether the presbytery will allow the congregation to take its property.

A number of presbyteries are already wading into those waters.

On Sept. 9, Sacramento presbytery passed a resolution which apparently would allow departing congregations to keep their property – that resolution states the presbytery “shall take no action to enforce any general trust interest” involving property of congregations within its jurisdiction. In other words, if a congregation wants to leave, the presbytery will let them go – property and all. Many expect that resolution, passed by a 73-65 vote – to be challenged in the church courts.

Some presbyteries have negotiated financial settlements with congregations that want to leave the denomination. Milwaukee presbytery, for example, has allowed First Church in Cedar Grove, Wis., to go to the Evangelical Presbyterian Church and to pay \$150,000 to keep its property.

In Oklahoma, the Kirk of the Hills congregation voted 967-36 on Aug. 30 to leave the PC(USA) for the Evangelical Presbyterian Church – and the question of what will happen to the church’s valuable property is already being considered by a court in Tulsa.

In Louisiana, in a dispute involving First Church in Baton Rouge, a state district court judge on Sept. 14 granted a preliminary injunction that prohibits the Presbytery of South Louisiana from taking the congregation’s property while the case is being considered. The congregation filed a petition asking the court to rule that its property is not held in trust by the denomination and that the PC(USA) has no right to it.

Pending the resolution of that claim, Judge Timothy Kelley issued a preliminary injunction restraining the presbytery from taking action involving the property or initiating any disciplinary actions against the congregation’s ministers or members.

But while the congregation is asking the court to clarify who owns the property, its pastor, Gerrit Dawson, has said the lawsuit filed to try to clear the title does not mean the congregation has taken formal steps to leave the PC(USA).

In a Sept. 6, 2006 letter to the congregation, Dawson wrote that the lawsuit “is not an act of disaffiliation with the PC(USA)” but is an attempt to clear the title before embarking on a capital campaign. Dawson wrote, “we cannot hope to raise needed funds until the issue of ownership is settled.”

Ordination cases

As the property issue is being worked through congregation by congregation, presbyteries also are deciding how to respond to the report of the Theological Task Force.

Some, rather than waiting for candidates with “scruples” to present themselves, are stating in advance that they won’t allow any exceptions to the PC(USA)’s ordination standards.

And Kirkpatrick is warning that governing bodies can’t exceed their authority.

“I am particularly concerned about proposals that I hear are coming to some of our presbyteries that are not in accord with our Constitution and its authoritative interpretations (which also have the binding authority of the Constitution itself),” Kirkpatrick wrote in the memo to stated clerks.

Kirkpatrick wrote that among the proposals that worry him are ones that would require candidates to subscribe to all or certain constitutional standards – putting aside the scrupling process the task force called for and the assembly approved. He wrote, “presbyteries cannot set aside, on their own, standards clearly specified in an already adopted authoritative interpretation.”

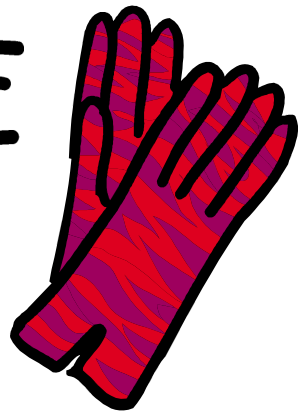
Also, presbyteries can’t set “super-standards” on their own or declare that any of the standards from the constitution won’t be applied, he wrote. And they can’t decide in advance that certain answers to questions candidates would be asked would not be acceptable; “their answers are to be judged on a case-by-case basis,” Kirkpatrick wrote.

Of course, not everyone agrees with him.

And some presbyteries aren’t waiting for anyone’s approval to move ahead.



RUMMAGE SALE



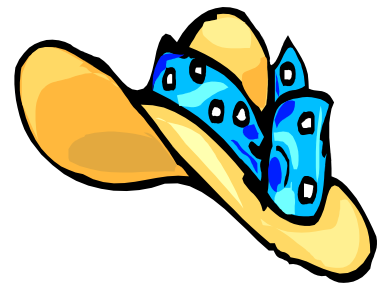
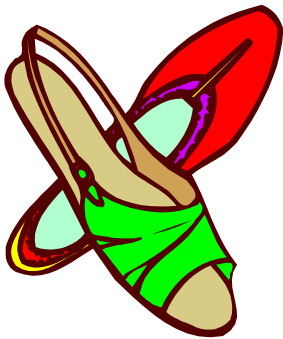
October 5th - 7th



Thursday, October 5th : 8 AM – 4 PM

Friday, October 6th : 8 AM – 4 PM

Saturday, October 7th : 8 AM - 12 PM



Start cleaning out your closets for our rummage sale coming in October. You can start bringing your rummage to the church on September 17th. This will be a rummage and bake sale. Please contact Eleanor Harville or Karla Zahradnik to sign up to help!



DANCING WITH GOD

*When I meditated on the word **Guidance**, I kept seeing "dance at the end of the word.*

I remember reading that doing God's will is a lot like dancing.

When two people try to lead, nothing feels right.

*The movement doesn't flow with the music,
and everything is quite uncomfortable and jerky.*

*When one person realizes that, and lets the other lead,
both bodies begin to flow with the music.*

*One gives gentle cues, perhaps with a nudge to the back
or by pressing lightly in one direction or another.*

It's as if two become one body, moving beautifully.

*The dance takes surrender, willingness,
and attentiveness from one person
and gentle guidance and skill from the other.*

*My eyes drew back to the word **Guidance**.*

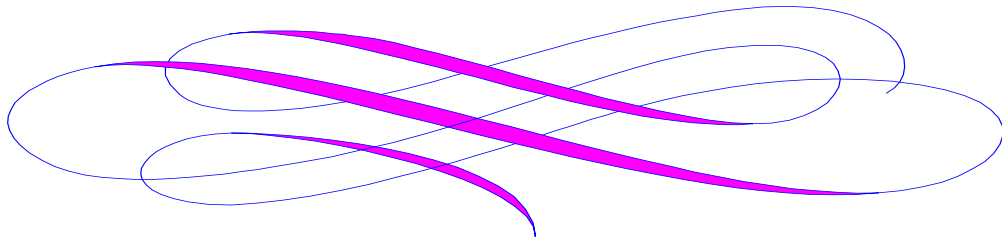
When I saw "G: I thought of God, followed by "u" and "i".

"God, "u" and "i" dance."

God, you, and I dance.

*As I lowered my head, I became willing to trust
that I would get guidance about my life.*

Once again, I became willing to let God lead.



Thank You For Keeping The Nursery

Mama left me in the church nursery.
She said, "You can stay here and play."
I was so very afraid, but you comforted me.
And Mama was saved that day.

At least once a month in the nursery,
You served God by caring for me
So mama could attend church and learn to make
Our home everything it should be.

There were those who said, "I'm too busy,"
Or, "I don't want to miss church today."
I'm too young, I'm too old. I've done my part.
The nursery? Please, don't ask me to stay."

But you said, "No, I'm not too busy.
I'm just the right age I know.
I could never do enough for the King that I serve.
When you need me in the nursery I'll go."

My life might have been so different
If you had not answered God's plea
For workers to serve where the need is so great,
To care for little people like me.

Thank you for keeping the nursery.
Mama taught me to follow Christ, too.
Many people had a part, but the most special one
To me will always be you!



It's a privilege and honor that God would allow us to work in even the 'smallest' area of service. Could tasks that are insignificant in man's eyes, be the most important in God's eternal design?



Nursery Attendants Needed

Rotational Sunday School

Exploring God's World

Jacob and Esau!

The Rotational Sunday School started the year with the story of Jacob and Esau. The story is found in several parts of Genesis. We concentrated on how each of the brothers messed up, but God was still with them. In the end, they reconciled and forgave each other. God knows our weakness, and He is forgiving. He accomplishes His good and wonderful plans through us, even when we mess things up.

Solomon the Wise!

The second rotation of the fall starts on Oct. 15. We will learn about Solomon. He wrote many of the Proverbs and is considered one of the wisest men. He was also credited with rebuilding the temple in Jerusalem. We will study the question: What is the church and what is our part in it.

Looking ahead:
Practices for the Christmas Musical will start on Nov. 19 during the regular Sunday School time (11am-noon)!

Youth in 7th Grade through High School will meet in the Youth Room for Sunday School with Marcia, Terry and Diane.

The Stations:

Imagination Island:
Creative Art

BIBLE BROADWAY:
Drama

Movies on the Mount:
Video

SCRIPTURE SAFARI:
Bible Exploration

POLAR P.C.:
Computers

The Rotation Model redesigns the classrooms into creative kid-pleasing workshops (stations) that teach Bible stories. Groups of students rotate to new stations each week for a 5 week "rotation" period. During that 5 week period *only one* Bible story is taught. Every rotation, every week is focused on learning that one Bible story.

Where will my Child be each week?

Meet at 11am in Fellowship Hall

10/1: PreSchool through 3rd Graders - Bible Broadway
4th-6th Graders - Polar P.C.

10/8: PreSchool through 3rd Graders - Movies on the Mount
4th-6th Graders - Bible Broadway

10/15: PreSchool through 3rd Graders - Imagination Island
4th-6th Graders - Movies on the Mount

10/22: PreSchool through 3rd Graders - Scripture Safari
4th-6th Graders - Imagination Island

10/29: PreSchool through 3rd Graders - Polar P.C.
4th-6th Graders - Scripture Safari

11/5: PreSchool through 3rd Graders - Bible Broadway
4th-6th Graders - Polar P.C.

11/12: PreSchool through 3rd Graders - Movies on the Mount
4th-6th Graders - Bible Broadway



Believing On Our Master

October 2006



Hi All,

As I was preparing for the first lesson for Confirmation I researched the history of Hus Presbyterian Church as we were going to be talking about the church as a building. The thing that struck me about the early congregation was that it was important for them to gather together to worship. In 1874 T. M. Sinclair befriended this yet to be officially organized congregation and let them begin having services in a factory shop where boxes were made. It was here that the congregation met for services for the next two years using the boxes for seats. These people were dedicated to the Lord and were not concerned about comfort. I had to stop reading at that point. Why? Because I can honestly say that I have complained about the cushions in our pews being bunched up under the fabric making it uncomfortable to sit in certain places. Maybe I should get a box and sit on it for a few weeks. Anyone want to join me?

In 1889 when the congregation officially was organized as the Czech Reformed Church, they then decided that they needed a sanctuary where they could worship. They bought the church from the Congregational Church and moved it ... that's right they moved it. Now before this time I thought the first building sat in an unknown location. I found out that after they bought the building it was moved to the same site as the old brick church on the corner of 9th Avenue and 7th Street. Later that year the name of the church would be changed to the 4th Presbyterian Church.

In 1891, through the efforts of the women of the church a manse was built next door to the church. In 1906, with the congregation growing, plans for a new church building began. Nine years later in 1915 the new church was built. The cornerstone of the church was laid on August 21, 1915 and on January 9, 1916 Husuz Pamentni Presbyterni Chram (Jan Hus Memorial Presbyterian) was dedicated debt free. This would be where the church would worship until 1973 when the church where we now worship was built.

Our beloved church has gone through a great deal in the past 132 years since it first began meeting in the Sinclair factory. It took 15 years before the first church was purchased and it has been 117 years, three sanctuaries, two manses, and a Christian Education building since. The church has wrestled with declining membership, whether to do services in Czech or English, what kind of music should be played during worship, getting the membership involved in ministry, whether to use a common cup or individual cups for communion, and many programs and groups in that time as well. In the years that church membership was growing the church was doing mission work, concentrating on the youth, and doing what today would be called small groups. Money was sent in the late 19th and early 20th centuries to help support the Protestant people of Czechoslovakia as well as to support Mary Belerad, a Czech Home Missionary, and many Seminary students. In 1913 church membership had reached 297.

Many of the things that we are currently working on and wrestling with have been issues in the past. It is only when the church put God and doing His work first that the church thrived. Issues like what kind of music is sung, whether or not the organ is used, if the carpet gets stained, or if a wall gets dented are of little consequence. The Bible tells us everything we need to know and Jesus topped it off with his final statement to the disciples in Matthew 28:18-20 where He said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." This is what we are teaching and enabling the youth to do.

In preparing for the 60th Anniversary Celebration in 1949, a pamphlet was written by Charlotte Stelcik called "A History of the Hus Memorial Presbyterian Church." One of her final remarks is timeless and I will close this month with it. She wrote, "Now, as the Hus Memorial Presbyterian Church approaches its sixtieth anniversary, we may look back at the struggling but successful voyage undertaken to bring it to the place it now holds. The years have been ones of many hardships but the numerous obstacles were met by a group of people who had a faith and hope in God strong enough to keep them struggling for their own place of worship. Through the efforts of these pioneers and those that have followed, many individuals have been brought to hear the words of the Lord. Another period is unfolding, but in order to see what the coming years hold in store for the little church, we can only keep our eyes to the future and our hearts and prayers to God."

Because of Him,

Terry

PS: Want to know more about the church? I have been compiling as much information as I can and will be putting it on the church website.

¹⁸ Ježíš jim řekl: "Je mi dána všechna moc na nebi i na zemi. ¹⁹ Proto jděte a získávejte mi následovníky ve všech národech, křtěte je ve jméno Otce, Syna i Ducha svatého. ²⁰ Veďte tyto nové učedníky k tomu, aby poslouchali všechny příkazy, které jsem vám dal. A spoléhejte na to, že já jsem vždy s vámi až do konce světa." Matouš 28:18-20 (Slovo na cestu)



Believing On Our Master

October 2006



Upcoming Meetings

October:

- Join us on the 4th for movie night beginning at 5:15 PM. This would be a great night to invite some friends, just let us know how many are coming so we can make sure that we have enough to eat (please be sure to bring \$3 to help cover the cost of the meal). Are you part of another youth group? Have your youth leader get a hold of us; we would love to have you join us!
- On the 11th, 18th, and the 25th we will worship and fellowship from 5:45 to 6:45 PM.
- Confirmation is every other week from 2 - 3:30 PM. Classes for October are on the 1st, 15th, and 29th.

Events not scheduled yet will be announced as far in advance as possible so you can make plans to attend.

The movie scheduled to be shown could change without warning due to availability.

Upcoming Concerts/Events

October

- 1st Youth serving Sunday Evening Meal at 1st Presbyterian Church, 4 - 6 PM.
- 9th The Spirit Family Skate Night from 6:30 - 8:30 PM.
- 14th Hus Racing League. Youth work in the kitchen from 9:30 AM - 4 PM.
- 27th - 29th Fall Youth Retreat at Camp Wyoming.
- 29th Terry preaching at Christ Church Presbyterian.

Every Monday: Youth Prayer Time, 7 PM from where ever you are.

Every Wednesday: Marion High School Bible Study
7:30 AM at Marion High School.

Every Thursday: High School Bible Study
5:30 PM at Panera Bread on the Collins Road NE.
Times subject to change.

A conversation with God

Dear God,

There is so much for us to learn from our past and the pasts of others. Help us to learn the lessons that we need to learn whether it is from the Bible or our own church's history. May we have a faith and hope in you like the founders of Hus Presbyterian Church so that we too can keep our eyes to the future and our hearts and prayers to You. In Your Son Jesus' precious name we pray.

Amen!



SERVING MEALS TO THE HOMELESS

Camp Wyoming Fall Retreat

"Piercing the Darkness" The Warrior and Warfare Armor of God

At this time of year (Halloween) we want to provide a safe, Jesus loving and Jesus sharing message to encourage you in this time of uncertainty. We want you to have the tools to wear the Armor of God to protect you from anything NOT Godly and encourage you to stand up for Jesus with the authority we have been given. Come and join us with youth groups from around Cedar Rapids! There will be great lessons, workshops, games, food, fellowship and time with God.

"Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take YOUR stand against the devil's schemes."
Ephesians 6:10-11

**When: Friday, October 27th-
Sunday, October 29th, 2006**



Camp Wyoming
9106 42nd Ave
Wyoming, IA
52362
(563) 488-3893

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